

NOTES



INTRODUCTION: THIRTY-FOUR HOURS

- 1 This group variously included other members involved at different junctures, including Janice Linton, Brenda Gunn, Leslie Spillett, Linda Diffey, and Christa Big Canoe. The BSWG is a group of Indigenous and non-Indigenous leaders, health advocates, physicians, nurses, legal experts, academics, and health researchers. The group formed to examine the role of racism in the death of Brian Sinclair and in the inquest that followed in order to highlight ongoing structural and systemic anti-Indigenous racism in our contemporary health and legal systems. So far, the activities of the BSWG have included establishing a cross-discipline collaborative discussion of systemic discrimination in the health care system. The BSWG wrote an op-ed for the *Winnipeg Free Press* (7 January 2014) to describe the problems its work is addressing. In April 2014, the BSWG held a public forum in Winnipeg that discussed the effects of discriminatory assumptions on a range of decisions made in health care, including diagnostic and treatment decisions. In September 2017 the BSWG organized an event with a presentation by Dr. Sherene Razack on how Brian Sinclair's death and inquest reflect common themes of indifference towards the unnatural deaths of Indigenous people in Canada. At this event, the BSWG released its interim report; a final report is anticipated.
- 2 Much of this work is discussed in Niigaan Sinclair, "Reconciliation Lives Here: State of the Inner City Report 2016," Canadian Centre for Policy Alternatives, available at <https://>

- www.policyalternatives.ca/sites/default/files/uploads/publications/Manitoba%20Office/2016/12/State_of_Inner_City_Report_2016.pdf, accessed 12 June 2018.
- 3 “Brian Sinclair: Killed by Racism,” available online at ignoredtodeathmanitoba.ca, accessed 8 May 2018.
 - 4 This University of Manitoba Libraries LibGuide, “For Brian Sinclair,” can be found at <https://libguides.lib.umanitoba.ca/indigenoushealth/ForBrian>, accessed 8 May 2018.
 - 5 See Brian Sinclair Working Group, *Out of Sight: A Summary of Events Leading Up to Brian Sinclair’s Death and the Inquest That Examined It and the Interim Recommendations of the Brian Sinclair Working Group* (Winnipeg 2017), available online at <http://ignoredtodeathmanitoba.ca/index.php/2017/09/15/out-of-sight-interim-report-of-the-sinclair-working-group/>, 4–8, accessed 4 January 2018.
 - 6 See Provincial Court of Manitoba, “The Fatality Inquiries Act, in the Matter of Brian Lloyd Sinclair,” 12 December 2014, http://www.manitobacourts.mb.ca/site/assets/files/1051/brian_sinclair_inquest_-_dec_14.pdf, accessed 4 January 2018 (hereafter referred to as Final Report).
 - 7 *Out of Sight*, 5–6.
 - 8 Ann Laura Stoler, “Colonial Archives and the Arts of Governance,” *Archival Science* 2 (2002): 87. Also see Ann Laura Stoler, *Along the Archival Grain: Epistemic Anxieties and Colonial Common Sense* (Princeton, NJ: Princeton University Press, 2010).
 - 9 Audra Simpson, “Whither Settler Colonialism?” *Settler Colonial Studies* 6:4 (2016): 440.
 - 10 Mary Jane Logan McCallum, “Condemned to Repeat? Settler Colonialism, Racism, and Canadian History Textbooks,” in “*Too Asian?*” *Racism, Privilege, and Post-Secondary Education*, ed. Jeet Heer et al. (Toronto: Between the Lines, 2012), 67–79.
 - 11 Sherene Razack, *Dying from Improvement: Inquests and Inquiries into Indigenous Deaths in Custody* (Toronto: University of Toronto Press, 2015), 194.

- 12 Patrick Wolfe, *Settler Colonialism and the Transformation of Anthropology: The Politics and Poetics of an Ethnographic Event* (London: Cassell, 1996), esp. Chapter 2.
- 13 Dina Gilio-Whitaker, "Settler Colonialism 101," on ThoughtCo.com: <https://www.thoughtco.com/american-settler-colonialism-4082454>, accessed 12 June 2018.
- 14 Sherene H. Razack, "When Place Becomes Race," in *Race, Space, and the Law: Unmapping a White Settler Society*, ed. Sherene H. Razack (Toronto: Between the Lines, 2002), 3.
- 15 J. Kehaulani Kauanui, "A Structure, Not an Event": Settler Colonialism and Enduring Indigeneity," *Lateral: Journal of the Cultural Studies Association* 5:1 (Spring 2016).
- 16 <http://www.statcan.gc.ca/daily-quotidien/171025/dq171025a-eng.pdf>, accessed 26 January 2018.
- 17 Jean M. O'Brien, *Firsting and Lasting: Writing Indians Out of Existence in New England* (Minneapolis: University of Minnesota Press, 2010); Philip J. Deloria, *Indians in Unexpected Places* (Lawrence: University Press of Kansas, 2006); Susan Sleeper-Smith, Juliana Barr, Jean M. O'Brien, Nancy Shoemaker, and Scott Manning Stevens, eds., *Why You Can't Teach United States History without American Indians* (Chapel Hill: University of North Carolina Press, 2015); and Chris Andersen and Jean M. O'Brien, eds., *Sources and Methods in Indigenous Studies* (London: Routledge, 2016).
- 18 There is, at present, no formal mechanism to track Indigenous patients at the HSC; however, Dr. Marcia Anderson, Cree-Saulteaux physician, Medical Officer of Health with the Winnipeg Regional Health Authority, and assistant professor at the University of Manitoba, states that from her own perception, at any given time between 40 and 60 percent of the people using health care services provided by Winnipeg Regional Health Authority are Indigenous. Anderson, personal communication with McCallum, 30 March 2018. See also Susie Strachan, "Evolution of the Aboriginal Health Programs," which suggests that "up to 40 percent of urban hospital patients may be Indigenous" in Manitoba, at the Winnipeg Regional Health Authority website: <http://www.wrha.mb.ca/healthinfo/>

- news/2016/160930-evolution-aboriginal-health-programs.php, accessed 5 April 2018.
- 19 Kimberlé Crenshaw, "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color," *Stanford Law Review* 43:6 (July 1991): 1241–99.
 - 20 "What Does Being Indigenous Mean?" <http://www.cbc.ca/news/canada/what-does-being-indigenous-mean-1.4172337>, accessed 21 June 2017.
 - 21 B. Allan and J. Smylie, *First Peoples, Second Class Treatment: The Role of Racism in the Health and Well-Being of Indigenous Peoples in Canada* (Toronto: Wellesley Institute, 2015); Samantha Loppie, Charlotte Reading, and Sarah de Leeuw, "Aboriginal Experiences with Racism and Its Impacts," Report for the National Collaborating Centre for Aboriginal Health, 2014, at: www.nccah-ccnsa.ca/Publications/Lists/Publications/Attachments/131/2014_07_09_FS_2426_RacismPart2_ExperiencesImpacts_EN_Web.pdf, accessed 12 June 2018; Margo Greenwood, Sarah de Leeuw, and Nichole Marie Lindsay, eds., *Determinants of Indigenous People's Health: Beyond the Social*, 2nd edition (Toronto: Canadian Scholars Press, 2018); Charlotte Loppie Reading and Fred Wien, "Health Inequalities and Social Determinants of Aboriginal Peoples' Health," Report for the National Collaborating Centre for Aboriginal Health, 2009, at: <https://www.ccsa-nccah.ca/docs/determinants/RPT-HealthInequalities-Reading-Wien-EN.pdf>, accessed 12 June 2018; Annette J. Browne, et al., "Enhancing Health Care Equity with Indigenous Populations: Evidence-based Strategies from an Ethnographic Study," *BMC Health Services Research* 16:544 (4 October 2016); and Yvonne Boyer, *Moving Aboriginal Health Forward: Discarding Canada's Legal Barriers* (Saskatoon: Purich Publishing Limited, 2015).
 - 22 Mary Jane McCallum, "Rethinking History in Indigenous Health Research in Manitoba," unpublished paper delivered at the Critical Perspectives on Indigenous Histories and Health panel at the Native American and Indigenous Studies Association conference, Honolulu, Hawaii, May 2016; the San'yas Indigenous Cultural Safety Training program delivered by the Provincial Health Services Authority of British Columbia; the Manitoba Indigenous Cultural Safety Training

- Program; and the Ontario Indigenous Cultural Safety Training Program. See also: Katerina Bezrukova et al., “A Meta-analytical Integration of Over 40 Years of Research on Diversity Training Evaluation,” 2016, accessed 12 June 2018 from Cornell University, SHA School site: <http://scholarship.sha.cornell.edu/articles/974>; and M.M. Duguid and M.C. Thomas-Hunt, “Condoning Stereotyping? How Awareness of Stereotyping Prevalence Impacts Expression of Stereotypes,” *Journal of Applied Psychology* 100:2 (March 2015): 343–59.
- 23 See the critique of this kind of analysis in Victor Ray, “*National Geographic* Acknowledges Its Racist Past, Then Steps on Its Message with a Cover Photo,” *Washington Post*, 16 March 2018.
 - 24 Greenwood, de Leeuw, Lindsay, and Reading, eds., *Determinants of Indigenous Peoples’ Health: Beyond the Social*.
 - 25 Mary Jane McCallum, “This Last Frontier: ‘Isolation’ and Aboriginal Health,” *Canadian Bulletin of Medical History* 22:1 (2005): 103–120.
 - 26 Jesse Thistle, “Vicarious Trauma: Collecting the Herd,” *Active History* (3 November 2015), <http://activehistory.ca/2015/11/vicarious-trauma-collecting-the-herd/>, accessed 5 January 2018.
 - 27 Zoe Todd, Twitter essay, 16 December 2017, <https://twitter.com/ZoeSTodd/status/942059346736885761>, accessed 4 April 2018.
 - 28 See <http://www.kanikanichihk.ca/>, accessed 4 April 2018.
 - 29 Mary Jane Logan McCallum, *Indigenous Women, Work, and History, 1940–1980* (Winnipeg: University of Manitoba Press, 2014), especially Introduction and Conclusion.
 - 30 The timeline is based on the chronology outlined in *Out of Sight*, 12.
 - 31 Final Report, 56.
 - 32 Final Report, 53.
 - 33 Final Report, 75.
 - 34 Final Report, 21.
 - 35 The family of Brian Sinclair maintained a website that kept the public updated on the legal proceedings surrounding the case,

including the inquest. It was called “ignoredtodeath.ca.” While the original website is no longer maintained, there has been a concerted effort to, as much as possible, preserve significant, relevant documents at a new website: ignoredtodeathmanitoba.ca. The phrase “ignored to death” has been commonly used in media reporting on the issue.

CHAPTER ONE: THE CITY

- 1 Some of the archaeological work is summarized at <https://humanrights.ca/about-museum/news/cmhr-releases-important-archaeology-findings-new-light-cast-historic-role-forks>, accessed 2 February 2018.
- 2 See Catherine Flynn and E. Leigh Syms, “Manitoba’s First Farmers,” *Manitoba History* 31 (Spring 1996): 4–11.
- 3 Laura Peers, “The Ojibway, Red River, and the Forks, 1770–1870,” in *The Forks and the Battle of Seven Oaks in Manitoba History*, ed. Robert Coutts and Richard Stuart (Winnipeg: Manitoba Historical Society, 1994).
- 4 Michael J. Witgen, *An Infinity of Nations: How the Native New World Shaped Early North America* (Philadelphia: University of Pennsylvania Press, 2012), 73.
- 5 See Adam Gaudry, “Metis Are a People, Not a Historical Process,” *Canadian Encyclopedia*, <http://www.thecanadianencyclopedia.ca/en/article/metis-are-a-people-not-a-historical-process/>, accessed 8 May 2018.
- 6 Norma Hall, “Basic Stats for Red River, 1869–1870,” in <http://www.legislativeassemblyofassiniboia.ca/en/page/85/basic-stats-red-river-1869-1870>, accessed 26 January 2018. Also see Gerhard Ens, *From Homeland to Hinterland: The Changing Worlds of the Red River Metis in the Nineteenth Century* (Toronto: University of Toronto Press, 1996).
- 7 Damon Ieremia Salesa, *Racial Crossings: Race, Intermarriage, and the Victorian British Empire* (Oxford: Oxford University Press, 2011).

- 8 See Denise Fuchs, “Embattled Notions: Constructions of Rupert’s Land’s Native Sons, 1760 to 1860,” *Manitoba History* 44 (Autumn/Winter 2002–3): 10–17.
- 9 See Jennifer S.H. Brown, *Strangers in Blood: Fur Trade Company Families in Indian Country* (Vancouver: UBC Press, 1980), Chapter 8.
- 10 A.K. Isbister, “Suggestions for the Future Government of the Red River Territory, BNA,” Appendix 2 in Barry Cooper, *Alexander Kennedy Isbister: A Respectable Critic of the Honourable Company* (Ottawa: Carleton University Press, 1988), 296, 300.
- 11 Adam Gaudry, “Fantasies of Sovereignty: Deconstructing British and Canadian Claims to Ownership of the Historic North-West,” *NAIS* 3:1 (2016): 63.
- 12 See Norma Hall and Gerald Friesen, “Upper Fort Garry, 1869–70,” 1, and notes 16 and 17, <http://www.upperfortgarry.com/wp-content/uploads/2015/08/upper-fort-garry-1879-70.pdf>, accessed 12 June 2018.
- 13 T.A. Heathcote, *British Field Marshals, 1736–1997: A Biographical Dictionary* (Barnsley, UK: Pen and Sword Books, 2012 [1999]).
- 14 From the Preface to the first edition, 1869. We thank Jill McConkey for this connection.
- 15 Louis Riel and A.D. Lepine to Lieutenant-Governor Morris, quoted in *Report of the Select Committee on the Causes of the Difficulties in the North-West Territory, 1869–70* (Ottawa: I.B. Taylor, 1874), 204.
- 16 See Allen Ronaghan, “James Farquharson—Agent and Agitator,” *Manitoba History* 17 (Spring 1989).
- 17 Norma Hall, with Clifford P. Hall and Erin Verrier, *A History of the Legislative Assembly of Assiniboia/Le Conseil du Gouvernement Provisoire* (Winnipeg: Department of Aboriginal and Northern Affairs, 2010), 23.
- 18 See Gerald Friesen, *The Canadian Prairies: A History* (Toronto: University of Toronto Press, 1987), 195–6; Jérôme Marchildon, “The Story of Elzéar Goulet,” *Manitoba History* 65 (Winter

- 2011): 39–44; Fred. J. Shore, “The Emergence of the Metis Nation in Manitoba,” in *Metis Legacy: A Metis Historiography and Annotated Bibliography*, ed. Lawrence J. Barkwell, Leah Dorion, and Darren R. Prefontaine (Winnipeg: Pemmican Publications, 2001), 75; “Memorable Manitobans: Curtis James Bird (1838–1876)” (Winnipeg: Manitoba Historical Society, updated October 2017), http://www.mhs.mb.ca/docs/people/bird_cj.shtml, accessed 12 June 2018.
- 19 See Shore, “The Emergence of the Metis,” esp. 74–6.
 - 20 Brad Milne, “The Historiography of Metis Land Dispersal, 1870–1890,” *Manitoba History* 30 (Autumn 1995): 30–41.
 - 21 See Adam Gaudry, “Metis,” *Canadian Encyclopedia* (January 2009), <https://www.thecanadianencyclopedia.ca/en/article/metis/>, accessed 3 February 2018.
 - 22 “Lord Selkirk’s Treaty with the Indians, July 18, 1817,” *Manitoba Pageant* 21:2 (Winter 1976), available at <http://www.mhs.mb.ca/docs/pageant/21/lordselkirktreaty.shtml>, accessed 16 February 2017.
 - 23 See W.J. Healey, *Women of Red River: Being a Book Written from the Recollections of Women Surviving from the Red River Era* (Winnipeg: Women’s Canadian Club, 1923), 19.
 - 24 Heather Devine, *The People Who Own Themselves: Aboriginal Ethnogenesis in a Canadian Family, 1660–1900* (Calgary: University of Calgary Press, 2005); Robert Innes, “Elder Brother, the Law of the People, and Contemporary Kinship Practices of Cowessess First Nation Members: Conceptualizing Kinship in American Indian Studies Research,” *American Indian Culture and Research Journal* 34:2 (2010): 27–46.
 - 25 Aimée Craft, “Living Treaties, Breathing Research,” *Canadian Journal of Women and the Law* 26:1 (2014), 3.
 - 26 Ryan Eyford, *White Settler Reserve: New Iceland and the Colonization of the Canadian West* (Vancouver: UBC Press, 2016). Also see Sarah Carter, *Imperial Plots: Women, Land, and the Spadework of British Colonialism in the Canadian Prairies* (Winnipeg: University of Manitoba Press, 2016).

- 27 George B. Elliot, *Winnipeg as It Is in 1874; And as It Was in 1860* (Winnipeg: Daily Free Press, n.d. [1874]): 22.
- 28 Nellie McClung, *Nellie McClung: The Complete Autobiography: Clearing in the West and the Stream Runs Fast*, ed. Veronica Strong-Boag and Michelle Lynn Rosa (Peterborough, ON: Broadview, 2003), 59.
- 29 Alan Artibise, *Winnipeg: A Social History of Urban Growth, 1874–1914* (Montreal: McGill-Queen’s University Press, 1975), 130–1, Table 6.
- 30 Kurt Korneski, *Race, Nation, and Reform Ideology in Winnipeg, 1880s–1920s* (Madison, NJ: Fairleigh Dickinson University Press, 2015): 15.
- 31 E.J. Peters, “Our City Indians’: Negotiating the Meaning of First Nations Urbanization in Canada, 1945–1975,” *Historical Geography* 30 (2002): 75.
- 32 Sarah Carter, *Aboriginal People and Colonizers of Western Canada to 1900* (Toronto: University of Toronto Press, 1999), 173.
- 33 Artibise, *Winnipeg*, 142, Table 12.
- 34 See David Burley, “Rooster Town: Winnipeg’s Lost Metis Suburb, 1900–1960,” *Urban History Review* 17:1 (Fall 2013): 3–25.
- 35 Megan Kozminski, “Empty-handed Constables and Notorious Offenders: Policing an Early Prairie City ‘According to Order,’” in *Prairie Metropolis: New Essays on Winnipeg’s Social History*, ed. Esyllt W. Jones and Gerald Friesen (Winnipeg: University of Manitoba Press, 2009), 56.
- 36 Jean H. Lagassé, *A Study of the Population of Indian Ancestry in Manitoba Undertaken by the Social and Economic Research Office: Main Report* (Winnipeg: Department of Agriculture and Immigration, 1959), 28.
- 37 Peters, “Our City Indians,” 59.
- 38 Owen Toews, *Stolen City: Racial Capitalism and the Making of Winnipeg* (Winnipeg: ARP Books, forthcoming 2018), Chapter 2.

- 39 "Growth of Numbers Forcing Indians into Towns, Cities," *Winnipeg Free Press*, 24 January 1958.
- 40 See Peters, "Our City Indians," 78, Table 3.
- 41 Lagasse, *A Study*, 59, Table 2.
- 42 Mary Jane Norris and Stewart Clatworthy, "Aboriginal Mobility and Migration within Urban Canada: Outcomes, Factors, and Implications," in *Not Strangers in These Parts: Urban Aboriginal Peoples*, ed. David Newhouse and Evelyn Peters (Ottawa: Policy Research Initiative, 2003), 33, 37, 43.
- 43 Norris and Clatworthy, "Aboriginal Mobility and Migration," 50, 57, 61, 62.
- 44 Leslie Hall, "The Early History of the Winnipeg Indian and Metis Friendship Centre, 1951–1968," in Jones and Friesen, *Prairie Metropolis*, 223–41.
- 45 Jean H. Lagassé, "Community Development in Manitoba," *Human Organization* 20:4 (Winter 1961): 233.
- 46 Don N. McCaskill, "Migration, Adjustment, and Integration of the Indian into the Urban Environment" (PhD dissertation, Carleton University, 1970), 181.
- 47 Jim Silver, "Building a Path to a Better Future: Urban Aboriginal People," in *In Their Own Voices: Building Urban Aboriginal Communities*, ed. Jim Silver et al. (Halifax: Fernwood, 2006), 16.
- 48 Lagassé, *A Study*, 168.
- 49 McCaskill, "Migration, Adjustment, and Integration," 138.
- 50 Geoffrey Bernard Toews, "The Boons and Banes of Booze: The Liquor Trade in Rural Manitoba, 1929–1939," *Manitoba History* 50 (October 2005); see also Bartley Kives, "Alcohol: Lowering the Bar," *Winnipeg Free Press*, 19 January 2013.
- 51 Dale Barbour, "Drinking Together: The Role of Gender in Changing Manitoba's Liquor Laws in the 1950s," in Jones and Friesen, *Prairie Metropolis*, 181–2.
- 52 Warner Troyer, "Youth in Trouble: Crime Stems from Apathy," *Winnipeg Free Press*, 19 June 1962.

- 53 “Segregation in the Schools,” *Winnipeg Free Press*, 13 December 1987.
- 54 Hall, “Winnipeg Indian and Metis Friendship Centre,” 225.
- 55 Scott Rutherford, “Canada’s Other Red Scare: Anicinabe Park Occupation and Indigenous Decolonization,” in *The Hidden 1970s: Histories of Radicalism*, ed. Dan Berger (Rutgers, NJ: Rutgers University Press, 2010), 77–94.
- 56 Mary Jane Logan McCallum, “Winnipeg’s History of Confronting Racism,” *Winnipeg Free Press*, 2 April 2017.
- 57 See “Neeginan—A Future Native,” in *History of the Winnipeg Indian and Metis Friendship Centre, 1958–1983* (Winnipeg: Indian and Metis Friendship Centre, 1983), 30, <http://imfcentre.net/static/documents/25-year-history.pdf>, 20 February 2017.
- 58 See Darrell Chippeway and Darryl Nepinak, “Preserving Aboriginal Institutional History in Winnipeg,” 2013 video, <https://www.policyalternatives.ca/multimedia/preserving-aboriginal-institutional-history-winnipeg>. See also John Loxley and Evelyn Peters, “Preserving the History of Aboriginal Institutional Development in Winnipeg: Research Driven by the Community,” in *Community Based Participatory Research Methods: Practice and Transformative Change*, ed. Shauna McKinnon (Vancouver: UBC Press, forthcoming 2018). Sarah Story, “Offering our Gifts, Partnering for Change: Decolonizing Experimentation in Winnipeg-based Settler Archives,” MA thesis, University of Manitoba, 2017.
- 59 See John Einarson, “Rock and Racism,” *Winnipeg Free Press*, 15 March 2015; Jesse Green and Vanda Fleury-Green, “Brown Town, Muddy Water” (Winnipeg: StrongFront TV, 2015).
- 60 Bonnie Devine, “Professional Native Indian Artists Inc., or the ‘Indian Group of Seven,’” *Canadian Encyclopedia* (2015), <http://www.thecanadianencyclopedia.ca/en/article/professional-native-indian-artists-inc/>, accessed 20 February 2018.
- 61 See Warren Cariou and Niigaanwewidam James Sinclair, eds., *Manitowapow: Aboriginal Writings from the Land of Water* (Winnipeg: Portage and Main Press, 2011).

- 62 For a summary, see <http://www.cbc.ca/news/canada/manitoba/aboriginal-population-statistics-canada-1.4371222>, accessed 21 February 2018.
- 63 On Bowman's Metis identity, see Mary Agnes Welch, "The Metis Question: Defining the Uniquely Canadian People Who Founded Manitoba No Easy Task," *Winnipeg Free Press*, 14 February 2015.
- 64 Kiera L. Ladner, "Do Star Indigenous Candidates and Party Platforms Translate into Votes?" in *Understanding the Manitoba Election: Campaigns, Participation, Issues, Place*, ed. Karine Lévesque, Andrea Rounce, Barry Ferguson, and Royce Koop (Winnipeg: University of Manitoba Press, 2016), 27–8.
- 65 Tom Carter, Chesya Polevychok, and Kurt Sargent, "Is Winnipeg's Aboriginal Population Ghettoized?" Research Highlight No. 2 (Winnipeg: Institute of Urban Studies, University of Winnipeg, December 2003).
- 66 Bartley Kives, "The 'Great Indigenous Divide': Winnipeg Stares into an Ethnic Chasm," *Guardian*, 21 October 2014; Nancy Macdonald, "Welcome to Winnipeg: Where Canada's Racism Problem Is at Its Worst," *Maclean's*, 22 January 2015.
- 67 Amnesty International, "Violence against Indigenous Women and Girls in Canada: A Summary of Amnesty International's Concerns and Call to Action," AmnestyInternational.ca, February 2014, https://www.amnesty.ca/sites/amnesty/files/iwfa_submission_amnesty_international_february_2014_-_final.pdf, 2, accessed 12 June 2018.
- 68 Pamela Palmater, "Shining Light on the Dark Places: Addressing Police Racism and Sexualized Violence against Indigenous Women and Girls in the National Inquiry," *Canadian Journal of Women and the Law* 23:2 (2016): 261.
- 69 Jaskiran Dhillon, *Prairie Rising: Indigenous Youth, Decolonization, and the Politics of Intervention* (Toronto: University of Toronto Press, 2017), 20.

CHAPTER TWO: THE HOSPITAL

- 1 See *Final Report of the Truth and Reconciliation Commission of Canada* (2015), available at <http://www.trc.ca/websites/trcinstitution/index.php?p=890>, accessed 18 January 2018. See also *A Knock on the Door: The Essential History of Residential Schools from the Truth and Reconciliation Commission of Canada* (Winnipeg: University of Manitoba Press, 2015).
- 2 Jane Philpott, quoted in Jorge Barrera, “Indigenous Child Welfare Rates Creating ‘Humanitarian Crisis’ in Canada, says Federal Minister,” <http://www.cbc.ca/news/indigenous/crisis-philpott-child-welfare-1.4385136>, accessed 18 January 2018.
- 3 Peter Chura, “Report Flags Severe Overrepresentation of Aboriginals in Manitoba Jails,” *Global News*, 16 October 2014, <https://globalnews.ca/news/1618120/report-flags-severe-over-representation-of-aboriginals-in-manitoba-jails/>, accessed 4 April 2018. The AJI also found that overrepresentation in prisons was connected to a number of other inequities in the justice system; Indigenous people spend more time in pretrial detention, are more likely to be denied bail, and are more likely to be charged with multiple offences than non-Indigenous people who are accused. At the same time, the AJI also found that lawyers spend less time with Indigenous clients than they do with non-Indigenous clients. *Report of the Aboriginal Justice Inquiry of Manitoba* (Winnipeg: Aboriginal Justice Implementation Commission, November 1999), especially Volume 1, Chapter 4, <http://www.ajic.mb.ca/volume1/chapter4.html>, accessed 12 June 2018.
- 4 In the last decade, while the population of white adults in Canadian prisons has declined, Indigenous incarceration rates have surged: for women, the rate rose 112 percent. Thirty-six percent of women and 25 percent of men sentenced to provincial and territorial custody are Indigenous. In 2016, *Maclean’s* reported that “in some Prairie courtrooms, Indigenous defendants now make up 85 percent of criminal caseloads.” Nancy Macdonald, “Canada’s Prisons Are the ‘New Residential Schools,’” *Maclean’s*, 18 February 2016, <http://www.macleans.com>.

- ca/news/canada/canadas-prisons-are-the-new-residential-schools, accessed 12 June 2018.
- 5 In 1972, the Winnipeg General Hospital amalgamated with the Winnipeg Children's Hospital and the Winnipeg Rehabilitation Hospital to become the Health Sciences Centre.
 - 6 "Hospital's New Critical Care Building Open to Public," *CBC News*, 11 January 2007, <http://www.cbc.ca/news/canada/manitoba/hospital-s-new-critical-care-building-open-to-public-1.653658>, accessed June 12 2018.
 - 7 *Ann Thomas Callahan, Wapiskisiw Piyésis Iskwéw (White Birdwoman)* (Winnipeg: Health Sciences Centre), http://www.wrha.mb.ca/healthinfo/news/files/AnnThomasBio_Jan07.pdf. See also McCallum, *Indigenous Women, Work, and History*; Mary Jane Logan McCallum, *Twice As Good: A History of Aboriginal Nurses* (Ottawa: Aboriginal Nurses Association of Canada, 2007); and Leonard Monkman, "From Residential School to One of Manitoba's 1st Indigenous Nurses," *CBC News* (website), 18 March 2018, <http://www.cbc.ca/news/indigenous/ann-thomas-callahan-indigenous-nurse-manitoba-1.4577447>, accessed 12 June 2018.
 - 8 City of Winnipeg Historical Buildings Committee, "230 Princess Street, Frost and Wood Warehouse," May 2002, <http://www.winnipeg.ca/PPD/Documents/Heritage/ListHistorical-Resources/Princess-230-long.pdf>, accessed 12 June 2018
 - 9 Susan Jane Fisher, "Seeds from the Steppe: Mennonites, Horticulture, and the Construction of Landscapes on Manitoba's West Reserve, 1870–1950" (PhD thesis, University of Manitoba, 2017). See also Pamela Klassen and Joseph Wiebe, "'Reconciliation' with Indigenous People Is Comforting for Many Canadians, but Is a Christian Concept up to the Task?" *Religion Dispatches*, 19 March 2018, <http://religiondispatches.org/reconciliation-with-indigenous-people-is-comforting-for-many-canadians-but-is-a-christian-concept-up-to-the-task/>, accessed 12 June 2018.
 - 10 Tecumseh is the exception to the HBC's practice of naming streets around the hospital. Named before 1908 (previously it had been Silvia Street and Monkman Street; it later became Arlington), Tecumseh Street was next to Brant Street, both

likely named as a kind of flag of loyalty to Britain and commemoration of the War of 1812.

- 11 Harry Shave, "Little Street Honors Great Indian: The Origin of Tecumseh Street," *Winnipeg Free Press*, 3 August 1963, 18.
- 12 Robin Jarvis Brownlie, "The Co-optation of Tecumseh: The War of 1812 and Racial Discourse in Upper Canada," *Journal of the CHA*, 2012, New Series 23(1): 39–63; and Sean Carleton, "Rebranding Canada with Comics: Canada 1812: Forged in First and the Continuing Co-optation of Tecumseh," *ActiveHistory.ca*, 9 April 2014, <http://activehistory.ca/papers/history-papers-15/>, accessed 12 June 2018.
- 13 Harry Shave, "Streets Named before 1908," from the Manitoba Historical Society website, <http://www.mhs.mb.ca/docs/winnipegstreets/#p>, accessed 12 June 2018.
- 14 For example, Sherbrook Street was originally named Mulligan after James Mulligan, who operated a ferry across the Assiniboine River near Misericordia Hospital. It was renamed Sherbrook in 1897. Mulligan came to Red River in 1848 with a contingent of British troops who were promised land in the colony after military service. His plot of land ran from the river to Portage, Furby to Maryland. Mulligan served as a police officer and was imprisoned by Louis Riel in 1869. Notre Dame was named in 1891 for a Catholic girls' school on the street, which later moved to Academy Road. William Street was named in 1893 for William Ross, son of Alexander Ross. William was born in the Columbia River area in 1825 and moved with his family when Alexander decided to retire to Red River. William was appointed Sheriff of Assiniboia in 1851 and in 1855 became the first postmaster of the Red River settlement. He lived in Ross House for two years and died in May 1856. His mother was Sarah Ross (1798–1884), daughter of an Okanagan chief. She married Alexander according to the "custom of the country" in 1812 and in an Anglican church in 1828. She "seldom appeared in public," but was a well-known figure in the community, serving as "a link between Indian tribal life, the mixed-bloods, and the new white communities of traders." See Laurenda Daniells, "Sally (Sarah) Ross," *Dictionary of Canadian Biography XI (1881–1890)*, <http://www.biographi.ca/en/bio.php?BioId=39933>, accessed 12 June 2018.

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CHAPTER THREE: BRIAN SINCLAIR

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CONCLUSION

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